



will, I trust, meet with better success, as it regards the prompt supply of our necessities—a Society having been formed in England, to advance the spiritual interests of the British colonies. In the event, however, of our failing to obtain from our mother country, the help we need, is it probable that our American brethren would be disposed to assist us? It should be remembered, that missionaries are wanted in these Colonies, to labor for the spiritual welfare of the Aborigines, as well as to afford instruction to the convicts and settlers. We have recently transmitted appeals, on this subject to the London and Scottish Missionary Societies, and have suggested the importance of sending missionaries to the British settlements at Port Phillip, Spencer's Gulf, Swan River, &c. where access to the aborigines of New Holland could be readily secured. Whether our brethren in England and Scotland will be disposed to occupy this field of labor, remains to be ascertained. If they decline it, of course we must look for help to other quarters.

Of the religious institutions in this colony I need not speak particularly, as the Reports which I send will exhibit their nature and character. The Assistant Secretary of our Bible Society, (Mr. Warham,) intends, in a letter to Mr. Archer, to give some information respecting that institution, and, probably, will refer to other topics also.

Among the Reports, you will discover two, relating to the New South Wales Temperance Society. Our Temperance Reports have never been printed; owing, in a great degree, to the supineness of some of the officers of the Society. I hope we shall improve in this respect, as the habits of many in this colony render the dissemination of Temperance principles peculiarly important.

I must add a few words with reference to religious instruction for Seamen visiting this port. A few months since, I heard from my friend, Mr. Jarrett, that a communication had been received at Sydney, from the American Seamen's Friend Society, offering to station and support a Seaman's chaplain at that port. Is it probable that this arrangement will be carried into effect? If so, could similar help be afforded to us?

The following interesting notices are taken from the N. Y. Christian Intelligencer.

MANCHESTER, N. J.—At 10 o'clock on the morning of the 4th, the children moved in procession from the consistory room to the church, and with a number of their parents and friends filled the church. The exercises were opened with prayer by the Rev. Mr. LIDDELL the pastor. An address was delivered to the children by the Rev. ISAAC FERRIS, D. D., of the city, on their great privileges and obligations, and the interest of the children was much excited during the address, by the exhibition of a large drawing of KWANTUNG, an ancient general and dwarf here, the patron god of China, and his attendant, which was sent home by the missionary, Rev. Mr. Doty. An address was delivered to the teachers by the Rev. GERRIT I. GARRETSON, of Newton, L. I., on the duties and responsibilities of their office, and the encouragements connected with it. In the absence of a brother who had been expected, Rev. Dr. Ferris made an address to the parents—on the duties they owe the Sabbath School. A variety of hymns, consisting of a selection by a committee of the New York Sunday School Union, with some more modifications was sung. The children having been in training under the chorister, sang sweetly, and showed that they felt the occasion. The Declaration of Independence was read by one of the senior pupils, and with emphasis and propriety that universally gratified. The children listened with great attention, and seemed to be particularly happy, as one of their own number had such a part assigned him. After the public exercises the children retired to the consistory room, where lemonade and cake were served, to their very great gratification. The exercises occupied about two hours.

NEW BRUNSWICK, N. J.—More than one thousand children with their teachers from seven different schools assembled on Sunday evening, and moved in procession to the Presbyterian church. The following was the order of exercises in the church—Prayer by the Rev. Mr. WEBB, of the Baptist church—singing conducted by Mr. BOUNY—reading of the Declaration of Independence, by JOHN VAN DYKE, Esq., with very excellent remarks to the children—singing by the children—patron's address to the children by Mr. J. C. MEERS, Depository of the American Sunday School, in this city—singing by the children, and benediction by Rev. Dr. J. J. JANEWAY, D. D., one of the Professors of Rutgers College. It is estimated that more than two thousand persons were present, and the whole occasion was in admirable keeping, and well sustained.

NEWARK, N. J.—Franklin street Methodist Church.—The celebration took place here, in the afternoon, the house being crowded to overflowing.

Several of the children took part in the exercises. An excellent Sunday School Dialogue prepared by a gentleman of this city, was conducted with considerable vivacity by two of the lads. Addresses suited to the occasion were made from Oct. 1, 1835, to March 1838; being 127 Sabbaths, or 254 sessions. The third, a lady, was present at every session in the year 1836.

The two former are now engaged as teachers in other schools, and the latter has removed to the West.

This fact shows that a continued habit of punctuality, from month to month and year to year, is practicable. But, to ensure this, it is necessary that the work should be engaged in with a deep sense of responsibility, and that the teacher's affections should be strongly enlisted in the work.

"We have 36 teachers, including the superintendent and librarian, all of whom are professors of religion; the constancy and punctuality of the teachers are commendable; and great harmony has prevailed in all the plans and operations of the school, since its institution in 1828, during which it has had four superintendents, 171 teachers, and 1,140 pupils.

"Whole number of attendances of the teachers since January 1, 1840; of absences 148; and in nearly all cases where the teacher has been necessarily absent, a substitute has been provided by the teacher or superintendent. We observe the teacher's concert on the second Monday of each month. These meetings have been uniformly well attended and deeply interesting.

PATTERSON.—The union here composed of the Presbyterian, Dutch, Baptist and Methodist churches, held their celebration in the Methodist church. About 500 children and youth were present, and with them, a great concourse of friends and parents. The singing by the schools was quite superior, and showed the hand of a master. In addition to the usual devotional exercises by the pastor, present, addresses were delivered to the children and teachers by the Rev. CHRISTOPHER HUNT, of this city.

We believe the impression is very general among Christians, that some public notice ought to be taken of the day that gave birth to our free institutions; yet, for many years, the sentiment has been gaining ground, that the old method of celebrating the day, is not only inconsistent with Christian feeling and principle, but destructive to the morals of the community, on which the basis of our political fabric rests. There are several characteristics of these celebrations, which are offensive to serious minds:

1. The celebrating of the praises of our fathers.

While we venerate the memories of the wise and good, who laid the foundations of our republic, we would not attribute to the instrument the honor which belongs only to the hand that wields it.

Could these arise up from their resting places, on these occasions, what think ye would be their emotions, on the superintendence of such a school. His must be a delightful lot, indeed.

2. The confidence that is reposed in our political institutions, as a self-sustaining system of government. This is political Atheism. From the spirit manifested on many of these occasions, it would seem that our country is, by many, esteemed to be independent of Heaven itself. There is really more danger to our republic from this source than from any other. No enlightened nation can long prosper after they have cast off the fear of God. Our system, if wisely administered, upon Christian principles, and in the fear of God, is doubtless capable of securing to us a high degree of liberty, prosperity and happiness. But, on the other hand, it is capable of plunging us into the depths of anarchy.

3. The noise and revelry accompanying these celebrations, are, to say the least, not calculated to turn

the thoughts upward to the "Giver of every good and perfect gift." On the contrary, their tendency is, to give ascendancy to the lower propensities of our nature, and to weaken moral and religious principle. We cannot see, moreover, the necessity of cultivating, on these occasions, the military spirit. There ought rather to be cultivated in our community a strong aversion to war. We maintain, indeed, the right and duty of sustaining the authority of the magistrate, both against domestic insurrection and foreign invasion. Yet, we do not believe the cultivation of the military spirit at all necessary to this. It has always been found that nations have been more ready to plunge themselves hastily into war, than they have to bear too long and too tamely the injuries of other nations. And, in the last resort, there is no danger that there will not be enough of this spirit. And, republicans, of all others, have most to dread from the influence of war.

On the whole, these Sabbath School celebrations, seem to us to present the most appropriate channels through which Christians can express their gratitude to Almighty God for the distinguished blessings he has conferred on us as a nation; while at the same time they furnish an opportunity of instilling into the minds of the rising generation a love of rational liberty, disconnected with demoralizing influences, and associated with the acknowledgement of God. N.

#### INTERESTING FACTS.

The following facts have been kindly furnished us by Mr. SWEET, Superintendent of Bowdoin street Sabbath School, which we publish for the purpose of showing what can be done, in the way of systematic and habitual order and regularity, and also as exhibiting the permanent results of Sabbath Schools, where the system is fully carried out from year to year:

During the past six months, 60 scholars have been admitted, and the same number dismissed. Among those dismissed, were sixteen professors of religion; and twelve who gave evidence of piety; thus showing that almost one half the number regularly discharged from the school in a given time, have received benefit lasting as eternity, while there is reason still to hope that the effort has not been wholly lost on the remaining number; and the places of all of them are filled up with new ones, who, in their turn are to reap the same advantages. The present number of scholars is 288, including an infant class of 43. One fact here is worthy of observation and attention. We know that this school has an unusually large number of boys and young men, and yet the number of females exceeds that of males, by 46. Why is this? Do young men and boys need instruction less? There is a fault somewhere, which ought to be corrected.—The average attendance has been 211. This school holds two sessions a day, yet, in January 97 were present at every session—In February 88—March 86—April 98—May 100—June 80. The number absent through an entire month has varied from 9 to 19, nearly all occasioned by sickness or absence from the city.

Twenty-seven of the pupils are members of the church, five of whom have been received the present year. Three who were formerly pupils have also united with the church.

"On the first Sabbath of each month we place a small box near the door, and such as are disposed contribute; the object to which the money is to be appropriated, having been previously stated by myself. I find that \$36.43 have been collected for the various objects thus specified; of this amount, \$5 was contributed during the six months, by a class of misses of about 10 years of age. When I received the money it consisted of 95 pieces, and with it came a note from the teacher in which she says; 'I send herewith the sum which the members of my class have contributed for Foreign Missions. You are aware that it is their voluntary and unsolicited offering. I encouraged the practice of thus giving when they proposed it, but reminded them of the importance of doing it with right motives, and have been desirous that they should feel that money was not the principal thing.' May the little sum which they have been enabled to give, blessed, both to them and to those for whom it was designated. Besides this, the class have as usual, contributed with the school every month."

"Eight children have left the school; of these, one was connected with it for ten years, and another six years, and another four; the first of these was absent only five Sabbaths, from October 1, 1835, to February 1838; these were successive Sabbaths and occasioned by absence from the city. The second was always present from Oct. 1, 1835, to March 1838; being 127 Sabbaths, or 254 sessions. The third, a lady, was present at every session in the year 1836.

The two former are now engaged as teachers in other schools, and the latter has removed to the West.

This fact shows that a continued habit of punctuality, from month to month and year to year, is practicable. But, to ensure this, it is necessary that the work should be engaged in with a deep sense of responsibility, and that the teacher's affections should be strongly enlisted in the work.

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"Whole number of attendances of the teachers since January 1, 1840; of absences 148; and in nearly all cases where the teacher has been necessarily absent, a substitute has been provided by the teacher or superintendent. We observe the teacher's concert on the second Monday of each month. These meetings have been uniformly well attended and deeply interesting.

"We are engaged in the study of Newcomb's First Questions, in nearly all the classes; and on the Questions on the Romans, in a few of the higher classes. Both of these books are highly esteemed by the teachers and scholars, generally.

"Two who were formerly teachers in this school, have within a few weeks gone to the eternal world. One, a young lady, died at Portland early in the spring; the other, Mr. Norman Seaver, died at St. Louis, Mo., in May, in the triumphs of faith, and in the full assurance of a blessed immortality, through the merits of Jesus Christ, his only hope and confidence in life and death."

None but those who have experienced the embarrassments arising from want of punctuality and constancy in teachers, can appreciate the situation of the superintendent of such a school. His must be a delightful lot, indeed.

#### SABBATH IN BUENOS AIRES.

An unknown correspondent has given us a melancholy description of "A Sabbath in Buenos Ayres."

The day is ushered in by the bells of eight or ten Cathedrals, and soon the procession is seen wending its way along the noisy street, with heads covered, when, arriving at the place of prayer, they all kneel, and a continued buzz is heard all over the house, as they whisper their prayers, dead indeed, in both language and spirit—repeated in a dead language, and as little understood. They remain in this position a few moments, and the devotions of the day are over.

They now retire, and spend the rest of the day in listless idleness, till the shades of evening approach, when all the fashion of the place may be seen promenading the principal streets. The people seem given up to all kinds of dissipation; and the Sabbath is the most dissipated day of the seven. No quiet little

children are seen going to the place where the Bible is taught, and kindly influences exerted over them; but the children of this great city partake with their parents in the games of chance, and their accompanying debaucheries. Holidays are so frequent that not more than three days in the week can be devoted to mercantile pursuits.

Such is the legitimate influence of Popery, where it is carried out in its purity. Our correspondent asks why a missionary cannot be stationed there, and a Seamen's Bethel established. He thinks great good might be accomplished; and he represents the poor sailor, there as elsewhere, the victim of the voracious "land shark." There he goes ashore, where spirituous liquors, mixed with poisonous drugs are administered to him, which in a few moments renders him helpless, and he is cast into the street or the prison.

We cannot answer his question definitely; but we suppose that the unsettled state of the country, and the bigotry of the Papists to be a great obstacle in the way of such operations. Yet, who will say they are so great as to justify us in neglecting to make the attempt? There are doubtless many doors open in South America for the entrance of the gospel; and if the churches come up, as we trust they will do, and return to the Lord the treasures he has lent them, we trust the experiment will soon be tried. N.

#### THE LICENSE LAW.

This has been a target for all sorts of weapons ever since its passage. The dignified city newspaper has joined in the assault in connection with the humble explosions of bar-room wrath. The heaviest piece of artillery we have seen in use, is a report of a Boston Committee of twelve men, which has lately sent its thunders round the Commonwealth. This report has additional interest and importance attached to it, from the fact, that its authors, to a man, are said to be connected in various ways with the ardent spirit trade. This gives them some advantages in the way of stating the value of the trade, the happy results of their labor for the public good, besides affording them an opportunity of displaying a magnanimous impartiality in their reasoning in favor of the wide diffusion of alcohol.

We should be glad to put and pluck out a feather, but this report has been so roughly handled by various sportsmen that there is not one left. Indeed, the authors themselves have furnished most plentifully the weapons which have been used against them. The report, to speak Hudibrastically,

"Is like an overloaded canon,  
Which kills the man that laid the match on."

We could not refuse to be edified by one tremendous result of the operation of the license law, which is held up to terrorize its friends. "That some men will drink from principle, not merely to gratify appetite, but to vindicate a right." Among all the things we have seen, we have never laid our eyes on the like of this. We have seen all sorts of reasons given for men's getting very particularly drunk, but we have never known it done from principle! The license law then will set moral principle in motion, and will give it a direction most glorious for every groggy and rum-hole in the Commonwealth. Men will drink from principle! If strong acts are the evidences of strong principles, then he that drinks two glasses has more principle than he that drinks one, and the man who reels home drunk has less moral worth than he whose potations make it necessary to strangle him to his house on a wheelchair!

The circle widens. If these developments of principle could be made only by the act of drinking alcohol, as the logic of the report implies, then there must be a very considerable amount of glory belonging to those who furnish the article. Hence a distiller of alcohol or an importer, by virtue of the operation of the license law, will become a most prodigiously efficient agent in helping the operations of moral principle. But the authors of this report are importers, vendors, &c.; therefore the license law, in spite of their fears, will bring them gain, for it will make "some men drink," and will bring them glory too, for those men "will drink from principle," and those that furnish the means of such acts must share the wealth of those who do.

The Essay named at the head of this article was written in 1792, at the instance of a Society, formed at the Hague, for countering the influence of multiplied publications against the true Divinity of Christ. It was selected from several others, as of distinguished merit, and judged worthy of a golden medal. The year following it was approved by the Theological Faculty of Leyden University, and then published in Dutch. In 1795, it was translated into English, by Rev. Thomas Bell, of Glasgow, and soon by others. The present edition, Bell's translation, collated with Alexander's, and warmly recommended by Rev. Messrs. Malcolm, and Hague, of this city. "For beauty and point it is unrivaled. Its tone and temper are mild and dignified. Candor, logic and earnestness shine in every part."

The republication of such a work, can never be inopportune. It may not receive all that encouragement, now, which it would have enjoyed ten or fifteen years since; but still it is none the less deserving of it. It is well fitted to form one of the small standard volumes of the minister's library, and a Sabbath day reading book in every pious family circle. It is full of action. It breathes the spirit of deep piety. Its whole influence is elevating, devotional, and pure; more than can be said of most works on this as well as other controverted points of doctrine.

#### THE ADVOCATE OF PEACE.

pp. 24. 8 v.

The contents of this No. are, 1. An Historical Sketch of Duelling. 2. Efforts for the Suppression of Duelling. 3. Views of Duelling. 4. The Washington Duel. 5. War compared with duelling. 6. Plain Principles Carried Out. 7. Influence of War on Domestic Happiness. 8. A Definition of Murder Applied. 9. Claims of Warriors on Women. 10. Result of War for Liberty. 11. Mr. May's Remarks at the Annual Meeting of the American Peace Society. 12. Literary Notices, &c.

These articles are short, pungent, and well wrought.

The absurdity of condemning war between individuals, and justifying it between nations, is made apparent on every page. Yet each article is equally marked by Christian meekness, and boldness; by tenderness toward those infatuated by the spirit of war, and indignation against the spirit itself.

2. Should chance put you up with a company of smokers, you can act on the defensive by smoking too. Just as a man, who should happen to be caged up with a score of monkeys, would find some relief if, pro tempore, he could turn monkey too!

3. Your habit will render your person savory; very savory, if you get well accomplished in the art. This will give you the advantage of often having to yourself an entire seat in a stage coach or a railroad car. You would thus also have the power of repelling all undesirable approaches to your savory person, which will be very helpful in sustaining the dignity of your nobility.

4. You will have an opportunity, indeed you will actually perform some interesting experiments upon your physical system for the benefit of the medical art. Dr. Mossey informs us that three drops of the oil of tobacco, applied to the tongue of a cat killed her in two minutes, and two drops on the tongue of a squirrel, finished him in one minute. A mouse fought like a monarch against his fate, but died in six minutes. These experiments advance medical science, and you will be the world's benefactor in the same line by revealing, as your habit is now doing, the impression made by tobacco on your nerves, stomach, &c. Your contemporaries and posterity will be the enterprise of benevolence, however clear in its principles, or hallowed in its aims, or magnificent in its prospective results, that will not suffer in the hands of men, who breathe the spirit of war, and give vent to that spirit in the language of denunciation and re-

prouch, against the adversaries and even against themselves, but more reserved friends. Temporary partial success may attend their efforts; but will save them from ultimate defeat, short of the intervention of that cool, kind and forbearing spirit which marks the course of the "Advocate of Peace" and adorned the life of "The Prince of Peace."

THE DUELLIST A COWARD.

We might make a more direct appeal to the duellist's selfishness. He is generally a coward, and death or lasting disgrace were certain, he would shrink from the deed. No duellist expects to be killed in the field of honor, but Graves, that he "wished to return to Congress." A southern bully, probably, had a reputation as an honorable murderer of negroes, and Yankees, steadily suspecting his courage, by the test of dueling, to fight with the pistol at each other's breast, he declared.

Modesty is not the duellist's virtue, and the violent societies are not the cause, and the cause of the combatants.

PIETY.

The Lutheran Oh distinguished persons marks: "No class was more devout and do no country do we have many eminent Chinese who have made the world famous; and their public virtue, and their piety, and their labor and their merit in the enjoyment of piety."



## Poetry.

For the Boston Recorder.

## THE RED MAN'S BOY.

With spirit unfettered, ferocious, untamed,  
He pants for achievements by treachery won,  
By nature for cruelty, stratagem framed,  
He proudly exults in the deeds has done.

The screams of the wild bird, estranged from his flock,  
Alone are the notes that may lull him to rest,  
The blasts of the forest in turbulence rock,  
His moss-covered cradle, by nature thus dressed.

The blood of the Buffalo moistens his food,  
Which he finds in the brakes of his own gloomy shade,  
His playthings, the claws of the Panther's young brood,  
Or the scalp of some victim that's by him betrayed.

His thought, not unlike the untak's roar,  
To all that's rapacious and cruel descends;  
The torturing canes simply moves to his ear,  
While his Hercules strength to prop it he lends.

His spirit is changed. He responses with cheer;  
To notes that have reached him from mansions of peace;

The song of SALVATION has broke on his ear,  
And revenge and fell discord forever shall cease.

His temper impious has yielded to God,  
And all he once cherished he counts as loss;

He weeps o'er the path he in ignorance trod,

And the son of the Red Man is saved by the Cross. E.H.

## DISCUSSION.

For the Boston Recorder.

## TO REV. DR. OSGOOD.—LETTER 51b.

Dear Brother.—In my last, I endeavored to show first, that the character of the clergy is such as to require a very strong combination of circumstances inducing them to insincerity, in order to awaken our suspicions of such a crime; and secondly, that the actual circumstances, as depicted by abolitionists, instead of operating as a temptation to profess emancipation, must be a temptation to profess less than they feel. All the temptation there can thus be to insincerity, must be to an insincerity of the opposite kind. Nor can the abolitionist retreat in this particular, and change the picture, without abandoning the ground on which they base the necessity of their present course of operations at the north. If public opinion is already right here, then these efforts are needless; and if wrong, then the temptation to the clergy, is to an opposite kind of insincerity from the one that is imputed. And were it now my object to carry the war into the camp of the abolitionists instead of simply defending our own against their assaults, I should press this point with much zeal. I can conceive of no escape from the dilemma.

But you may wish for my own view of their circumstances and their temptation. I will give it most briefly and explicitly. I believe, then, that there is nothing on the whole, in public opinion, to prevent an emancipationist from honestly and fully expressing his opinions on Slavery, and all his feelings, but much in favor of it. Still I believe the course which the abolitionists have taken and the ferment which has been excited, have led them undesigningly and unconsciously to express much less than they feel of an aversion to Slavery. They have been compelled, as we may say, to assume temporarily a false attitude, while opposing what they deem unwise measures for the attainment of their object. And like all men, when circumstances have cast them into this attitude, they have expressed less than they actually felt of zeal for the common cause; and they may thus have given some occasion to the charge of coldness, just as in the case of even the zealous Luther, for a time, when opposing what he deemed the bad measures of more impetuous reformers. But here is no insincerity, and no temptation to it. It is only a failure of expressing all they feel, and a failure, too, not through the fear of public opinion, but partly through a diversion of their zeal to the mere question of measures, and partly from the assumption, (an unwarranted one, indeed,) that their opinions and feelings could not be mistaken.

Still it may perhaps be reiterated, that we are insincere, at least some of us,—that we conduct belies our professions,—that human nature is an enigma, and total depravity a wizard that will enchain all manner of moral absurdities. So we are proved guilty. Poor, unhappy, bad men we, that the common depravity of our race should thus work all her absurdities in us, touching this matter. Against such light and conscience as we have, against our own ease and fame, against our worldly interest, and with the clearest self-knowledge, and with the charge of hypocrisy ringing in our ears, we, prudent, deliberate men, are guilty of professing sentiments we do not feel, though we ought to feel them. We must see, then,

Thirdly, whether our conduct proves all this. And what is the head and front of our offending? We do not join in the abolition movements, and it is incredible that we should not, if sincere in our emancipation sentiments. The worst of us also are heard to speak decidedly and often against those movements. These movements embrace a wide compass of action, both individual and combined, which it is needless to specify in detail. Now this conduct of the emancipationists may be all very wrong, foolish, inconsistent, inhuman and wicked. But does it prove insincerity? This is the single point.

You are now a good abolitionist, but not grieved in the wool, as you tell us. Time was when yourself was a colonizationist. And yet in that dark time, you "longed for the emancipation of the slave." Why may not I be just as sincere in my longings? for I am still as strong a colonizationist as ever, and the time is just as dark with me and a little darker. And if I were not a colonizationist, as possibly some emancipationists are not, this circumstance, instead of being imputed as a sin, I suppose, would be regarded as about nine-tenths of a conversion to good loyal principles. Why then may not I and every other emancipationist be held sincere, provided his general character for veracity is unimpeached? And take even the most selfish, the most designing, the most ambitious, the most worldly among us, and the plea for acquittal is only the stronger, at the bar of abolitionism, seeing such have so much the greater temptation to abstain from professing any hostility to Slavery. How can the abolitionist answer to this last plea, without abandoning his own darling assumption of cardinal facts in relation to our "peculiar circumstances?"

Still the abolitionist may not see how it is possible for all the emancipationists to be sincere, and yet oppose the abolition movements, which he regards as the only movements adapted to the end. Let me then help him to see the possibility. And to this end, the shorter the operation the better. I say then, in a word, that the possibility lies in the fact that the emancipationist does not believe in the utility of these movements. "But he ought to believe in them before this time." Very well. Hang him then, on this indictment; or call him fool, or a willfully blind man, or any thing the abolitionist may please. He really does not believe in these movements; and this is the reason he does not join in them. Every word he utters, every action he puts forth, convinces this. And if now you still think it good proof of insincerity, just turn the tables and then defend even the leaders of the abolitionists from the same charge. They oppose every other movement towards abolition, and with no small virulence. How, then, can they be sincere in their desires for abolition? Is their bare word, in asserting their sincerity, so much better than ours? Their conduct is just as incompatible with their professions as ours is with what we pro-

cess. And yet we do not bring the charge against them.

But we are "bound," you say, "to strike out some new plan," if we "do not approve of the measures of the abolitionists." What if some of us should strike out another new plan? what would be done with such daring rebels at the abolition tribunals? Let the poor "conquered colonizationists" utter the prediction! Let the down-trampled American Union prophecy! But you as an individual have uttered the call to such a movement on our part. Are you aware of your peril in doing this? Suppose we comply with your call, and some new and popular movement is started that shall draw away half the nation. Will you not be judged as the father of sedition? or cast out for having created a new race of non-conformists? But more seriously, now, to the reasons for not complying with your call.

We are bound to strike out a new plan, you say. What binds us? Religion, humanity, conscience, you may reply. But whose conscience? And whose intellect is to judge of the dictates of a wise and pious humanity, as to the means of effecting so humane and pious an end? You do not take Mr. G.'s conscience or his judgment as your guide, though you approve of some of his movements. Why then should I be bound by his judgment? Suppose it is a better judgment and a better conscience, still, at least so far as the matter of *sincerity* is concerned, I may, may, I must follow my own. A departure from it, would itself be insincerity. I may be bound to take another course, if I would satisfy him, or even convince him of my sincerity. But it is simply my own moral judgment I am to follow, and not another man's, if I would be really sincere. Will you not suffer me to present the dictates of my moral judgment, such as they happen to have been, on this question of measures. Perhaps they will be found coincident with those of other minds who have taken a like course; and perhaps they will not, for I have conversed with but few on the point. I beg the liberty of presenting these moral dictates in the history form.

I said, in a former letter, that I had never joined the Anti-Slavery Society nor even the American Union. My name, it is true, once appeared in the papers as belonging to the latter; but it was a mistake. I was present a part of the time at the meeting when it was formed, and should then have joined it, had I not been called away from the meeting before its close. I loved the object, and have ever repudiated the greatest confidence in the men engaged in it. They appear to me to have acted with much wisdom and discretion, and have perhaps done as well as could be done by any such society in the like circumstances. Why then have I not joined so sober, respectable, and philanthropic an association? Did the denunciations of the abolitionists frighten me from Massachusetts, (Mr. Adams bowed,) to ask him to explain the consistency of his argument in two particulars. If his object really is to prevent slavery, and his means are to convert the slaves, will not this be his object? Suppose we were to prevent the establishment of an offensive race opposite your house, or in the midst of a village, which would render the whole region uninhabitable; how long would it be before our legislature would be petitioned to enact such a law? And who would draw back, for fear of losing a part of his natural liberty? If there were no other people in the world, his trade, might be carried on there as well as any where. Is not a house for carousal and profligacy, a harbor of vagrants and pickpockets, a nuisance?

Why are gambling and lottery regulated and taxed? Why is the sale of lottery tickets, or articles of merchandise, such as game-wigs, regulated by law? Plainly because the public government requires it. We have introduced these things merely by way of illustration, that the principle here concerned is nothing new to our legislation, or to the experience of this nation, but also by his literary acquaintances, his sensible and gentlemanly manners, and his exemplary moral and Christian character.

Having learned that my friend Mr. Langstroth has accepted the charge of the "Abbot Female Academy in Andover," I afford no pleasure to add my testimonial to his acceptance.

I have for a long time been particularly acquainted with Mr. Langstroth and familiar with his manners, abilities and success in communicating instruction; and have learned, with much satisfaction, that an arrangement has been made, by which the care and oversight of the Academy will be托付 to him. It is their full possession, that Mr. Langstroth is perfectly qualified for such a station, not only by his past successful experience in this field, but also by his literary acquaintances, his sensible and gentlemanly manners, and his exemplary moral and Christian character.

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